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REPLY TO THE ATHENÆUM,

BEING AN EXPOSITION OF THE IGNORANCE AND
POLLY OF MEN WHO OPPOSE THE TRUTH.

In the *Edinburgh Intelligencer* of April 7th, there is an article taken from the *Athenæum* on the subject of the Book of Mormon and the Latter-Day Saints. This article fills several columns of fine print, being mostly taken up by extracts from the Book of Mormon, &c.

The writer, after copying the title-page of the book, observes, "There is a pretended revelation so absurd, so puerile, that it could never unlikely to impose on the most ignorant and uncivilised, which has found thousands of followers in England—has been adopted by a party maliciously numerous and wealthy to support a periodical called the *Millennial Star*—and has so far advanced in organisation as to possess synodical conferences, local councils, and a general assembly."

Can such things be,
And innocents be like a summer cloud,
Without our special wonder?

We answer, No. For lo! the prophet speaks of the Book of Mormon and the work connected with it as being "A MARVELLOUS WORK AND A SIGN." See Isa. 39. To this bear all the numerous witnesses!

The writer next introduces several lengthy extracts from the said book,—compares it with Mahomed,—pronounces the whole a base forgery,—and brings in the impostor Matthias, who lately figured at Sing Sing, near New York, and would fain leave the impression that Matthias was connected with the matter. A more false and wicked insinuation was never penned by man, or imagined by satan, the father of lies. Matthias had no more to do with the matter than he had to do with the *Athenæum*.

After many ignorant and unjust remarks, the writer proceeds to find fault with Mormon, for mentioning the appearance of Nephi several hundred years before the discovery of the needle's polarity.

The ignoramus seems not to possess the knowledge of the fact that the compass is supposed by many learned men to have been invented in Egypt, and well known to the ancients, and that it is a matter of authentic history that it was used in early times to traverse the deserts of Arabia and Africa. [See Mr. Dawson's works on electricity and magnetism, lately published in New York.]

But, be this as it may, it has no bearing upon the subject of the compass of Nephi, spoken of in the Book of Mormon: for the book tells us expressly that

the Lord prepared the said compass, and that it was not invented by man.

It would be presumption indeed to say that the Lord had no knowledge of the needle's polarity until some man discovered it and taught it to him.—Query. Who taught the Lord the art of ship building?—[See the plan of the Ark as given to Noah.]—Who taught the Lord to be a tailor?—[See the account in Genesis, where the Lord God made coats of skins for our first parents. From whom did the Lord derive his knowledge of architecture? [See his plan of the Tabernacle and also the Temple!!!)

From whom did he obtain education, for he wrote with his own finger?

Or who taught him the trade of stone-cutting, that he might hew out the two tables which Moses broke?

If man originated all these things, and then taught them to the Lord, then perhaps He is indebted to man for his knowledge and skill in preparing the compass of Nephi!

The *Athenæum* sets it down as a sure mark of forgery that the terms Christ—Jesus—Alpha—Omega, &c., should occur in a work translated from an ancient American record, seeing these are *Greek* terms. A more ignorant objection than this can scarcely be imagined. What! must a translator enter into the origin of words; or must he use them as they are in common use, without regard to their derivation? Must an English work of the nineteenth century avoid all terms except those which were originally English, all which, though now in English use, have been borrowed from the Greek, Latin, Italian, Spanish, French, German, Hebrew, Egyptian, Chaldeic, Arabic, and a hundred others?

Certainly a translator would find but a barren language indeed. English literature is almost entirely made up of words adopted from other languages. The ancient dialect of the English was a barbarian jargon, barely adapted to the use of the unpolished natives in the common concerns of life. It had no literature until the light of science,

civilisation, and Christianity, in its progress westward, dawned upon the remote island of Britain—dispelled the darkness, polished the rough manners of the natives, and enriched the language by degrees, by the introduction of an almost numberless variety of words borrowed from the languages of various nations, who had in turn stood foremost in the ranks of polished life.

Among the terms thus introduced were those of Christ, Jesus, Messiah, Alpha, Omega, Jehovah, God, Baptise, Sacrament, Bible, Testament, Confirm, Apostle, Disciple, Prophet, Evangelist, Pastor, Deacon, &c. &c.,—none of which were originally English, although now in as common use, both in America and England, as any English words we have. Now, in translating the Book of Mormon from the Egyptian into modern English, all these, and a thousand other words and names, must be avoided, or it will be considered "*all a forgery*." In other words, a translation of Egyptian into English must be Egyptian still! and be entirely unintelligible to the millions for whom it is designed. The word compass, for instance, must be "*Liahona*," and the honey-bee must be called "*Deseret*."

All the Saints, and all the Methodists who have opposed them, are now set down as fools, because they have not discovered these "sure and certain marks of forgery," viz., that the Book of Mormon mentions the name of Christ in an English translation! Having made this denunciation, this giant in literature congratulates himself and us with the sure expectation that the work is effectually detected and overthrown!

How it is that the *Athenæum*, the *Edinburgh Intelligencer*, and a Preston paper, and some others professing a high literary character, should have imposed upon themselves and their readers, and exposed their own ignorance and folly by giving publicity to a piece so fraught with weakness and inconsistency, it is difficult to imagine. But so it is; and this is but another proof that on religious subjects men have lost their reason, and gone mad; the firm and fixed traditions

of men having long since taken the place where reason and thought should preside without a rival.

After quoting largely from the Book of Mormon, and criticising its language, the *Athenæum* remarks as follows:—

"Enough has been said to show the nature and character of this extraordinary forgery. Had its success been confined to America we might have noticed its history briefly, as a strange example of the aberrations of the human mind; but it is making rapid progress in England, particularly in the manufacturing districts, and it is also spreading in Wales. Furthermore, its converts are not made from the lowest ranks; those sought for and obtained by the Mormonite apostles are mechanics and tradesmen who have saved a little money, and who are remarkable for their moral character, but who are exposed to delusion from having, as Archbishop Sharpe expresses it, 'studied the Bible with an ill balanced mind.' We feel it therefore a duty to expose the origin of the imposture, and give some particulars respecting its authors, which we trust will be of service in preventing the spread of the delusion."

It then proceeds to give the usual catalogue of lies and fables which are connected with the old Spaulding story, and which have been published and replied to, and republished and replied to for several years, both in America and England, till at length they have ceased to be noticed, or to have any effect among friends or enemies. Indeed, most of those who embrace the doctrine of the Saints have read the old Spaulding story and all the other concerns about money digging, before they joined the society. If our enemies wish to oppose us they must bring something besides these old fables, for they have been sufficiently tried, and found unsuccessful.

However, each succeeding edition of these "old wives fables" has something fresh added to it, which the lovers of falsehood suppose will answer their purpose better and better still.

For instance, the *Athenæum* has given

us an edition with this addition, viz., that Spaulding's Romance "was lent to S. Rigdon." The former editions, we believe, only venture a presumption that S. Rigdon might have seen Spaulding's Romance. So that, upon the whole, we would recommend this *Athenæum* edition, as the best calculated to answer the purpose of all who wish to stop the truth, by the circulation of falsehood, of any we have ever seen. There is also another lie which is well worth the attention of all lovers of slander and falsehood, viz., that the Saints are commanded in the Book of Mormon to have a community of goods. There is no such commandment in the Book of Mormon, but only an historical allusion to the fact that they did some times have a community of goods in ancient times; but it is well known, both at home and abroad, that the Latter-day Saints have no community of goods.

The words "total immersion" are also used by this learned critic. We are so unlearned that we hardly understand his meaning, or where total immersion differs from the baptism which is practised by that sect to which the editor belongs: perhaps they may immerse the thumb, the arm, or the big toe, and then inform their flock that they have been "buried with Christ in baptism." Romans 6th.

We are next informed that the Saints have a book called the Book of Doctrine and Covenants, which is kept secret from all but such of the members as can be depended on. This is another ignorant blunder. The book referred to was published to wicked and righteous, as far as it would go, till it was out of print, so that at this time it is impossible to supply even our own elders and Church officers with a copy, until reprinted.

He says, "In this work the demand for money meets us everywhere," and then proceeds to give a few garbled and misquoted extracts, touching our temporal affairs as a colony, and seems to wonder that the Saints should use money in purchasing lands, printing the Word of God, building houses, &c., as though

a prophet or apostle never mentioned money in the whole Bible. Indeed we suppose he never read the prophet Isaiah, which says that they shall come with their silver and gold to Zion. Moses and the prophets, and Jesus and his apostles, speak more about money and property than about any other subject whatever. But this editor seems to think it strange for God to give a revelation on the subject of money!

We are next informed that in 1831 the Saints commenced a settlement in Missouri; that about two years after, the other inhabitants of the state took up arms against them, and a sanguinary civil war raged for nearly five years, after which (the Athenæum says) **TRUE BILLS FOR MURDER** were found against some of their apostles and leaders, particularly Parley P. Pratt, the editor of the *Millennial Star*, and that the Saints were **EXPULSED FROM THE STATE OF MISSOURI**, and have finally settled in the state of Illinois, and founded three towns.

A strange ignorance of the rights of man, as guaranteed by the American institutions, is here betrayed by the writer.

First, he informs us that the other inhabitants of Missouri made war upon the Saints for five years. This is as much as to say they became **MURDERERS, ROBBERS, PLUNDERERS, &c.**, of the Saints, and next informs us that these same murderers, who made war upon the Saints, sat in judgment upon P. P. Pratt and others who defended their wives, children, houses, and homes, in this "war," and found bills against the said patriots for **MURDER!!** Next, he says, these same Saints were expelled from Missouri. Now, as the editor of the *Athenæum* is a literary character, who professes great intelligence, as also is the *Edinburgh Intelligencer*, will they be so kind as to tell us by what law part of the citizens of an American state make "war" upon other citizens of the same state? Secondly, by what law self-defence is construed into murder? Third, by what

law the citizens of one state are **EXPULSED** to another?

Or, to suppose a plain case—suppose the inhabitants of Edinburgh were the owners of the lands and houses of the town and vicinity; that all the estates were theirs by an undisputed title, obtained from the highest authorities of England by fair purchase; suppose these people were all Methodists and their neighbours were Roman Catholics. These Catholics drive the Methodists out of Edinburgh, and finally out of Scotland into England—rob them of millions—take forcible possession of their lands—burn part of their houses, and occupy the remainder—and finally kill some scores of them, and imprison others, on pretence that they had aided in the defence of their firesides, wives, and children; and that this defence should be called *murder*. Such would be the true state of the case as it transpired in *Missouri*, and as published in the American papers in all parts of the republic. If the English editors are ignorant of this, they are wilfully so, for almost every paper in America has given details of that horrible persecution, which has called forth the sympathy of all parties, both political and religious. Even public meetings have been held, both in New York and several other large places, on behalf of the suffering, persecuted, and exiled Saints.

These meetings were composed of editors, clergymen, statesmen, governors, merchants, lawyers, &c., nearly all of whom were unconnected with our society. The proceedings of these meetings have been extensively published in the political papers.

Besides all this, the whole matter has been two several times before the American Congress, with an overwhelming degree of testimony, and this memorial and its accompanying documents printed at the expense of government, by order of the last session of *Congress*. Indeed, the said Parley P. Pratt, whom the *Athenæum* accuses of **MURDER** and of an underhanded escape from justice, has since his escape from prison

stood before the Senate and House of Representatives at Washington, and before his Excellency the President of the Federal Government, with an application for the whole Missouri affair to be investigated, and the wrongs redressed according to LAW. These are public facts well known to the world, being not only published in the newspapers, but several different authors have published each a history of this persecution. One of these, a work of 216 pages, is now extensively published in England, and may be had at the book stores in Manchester; it is entitled "A History of the late persecution of the Latter-Day Saints in Missouri," &c.

Now with all this information before the public, it is downright wickedness or unpardonable stupidity and ignorance that causes editors in this country to speak of this awful affair in a point of light so unjust, so disgraceful to humanity. No doubt if such men had the power they would burn men to the stake, in order to compel their thoughts to run in the channel which popularity may happen to dictate.

These men have now to learn that they have men to deal with who never yet feared the face of mortal since they were put into possession of the knowledge of the truth; and who will expose their folly and absurdity whenever they attempt to oppose the truth with such foolish imaginations and wicked lies. But to return to our review. This literary hero next observes that we have a town in Illinois which we call Nauvoo, and which we "have the hardihood to assert is derived from the Hebrew."

What does he mean by hardihood in this sentence? If he is so ignorant as to think Nauvoo is not Hebrew we pledge ourselves to prove the fact by quoting the original, chapter and verse.*

As he has been so kind as to inform us that the Saints in England deposit their stocks in the treasury of the sect, will he inform us who the treasurer is!!

We had like to have forgotten to notice the story of Mr. Smith being a money-digger. What! a clergyman dig money! "Can such things be without our special wonder?" Very few of them would dig either money or potatoes. No, indeed, not they. Some poor man must dig all the money and potatoes for them. But Mr. Smith, it would seem, is an honourable exception—a pattern of industry. Would to God that others would follow his example, and dig for a livelihood. The widow, the orphan, and the labouring poor would then have less cause of complaint.

We are next told that 44 persons have emigrated from Preston to our colony in the last three weeks. Astonishing! What! forty-four? We would inform the gentleman that near one thousand persons have emigrated within the last few months, and that thousands more will go soon.

Next follows some remarks on the hymns of the Latter-Day Saints. These are said "to be destitute of grammar, sense, or rhyme;" but we would only say that our hymn book is becoming extensively known, and the hymns will speak for themselves. A mere glance at our hymns will show the above remark to be entirely unfounded.

We must now close by informing the public that we have a quantity of the tracts on hand entitled "A reply to Mr. Bush," which will entirely refute the statements of the *Athenæum* and other papers, in relation to the origin of the Book of Mormon and the rise of this Church. We will therefore (to use the style of the Chinese) caution the public that if they remain in darkness, and continue to believe a lie, IT IS THEIR OWN FAULT.

QUERY TO EDITORS.—Gentlemen, will any of you venture to give your readers both sides of the question, by publishing the foregoing reply? We fear you will not.—ED.

IMPOSITION.

From a small tract which we have just perused, purporting to be printed and published at Nottingham, by one T. Kirk, we learn that there is a monthly

* כְּאוֹרֵי "They were beautiful, adorned."

223th page of Joseph Samuel C. F. Frey's Hebrew and English Dictionary, published by George Wightman. London, 1839.

periodical published somewhere, entitled "*The Christian Messenger and Reformer*," and devoted to primitive Christianity.

In this pious periodical it would seem there is an account of the Latter-Day Saints, collected from the book of E. D. Howe, of Painsville, Ohio, U. S.

This account, as published in the *Christian Messenger*, is made up of the most abominable lies and misrepresentations ever penned by man from the inspiration of demons. Indeed it is just such a piece as might be expected from the works of Howe, Hurlbert, Campbell, and Old Deacon Clap, for these were the men associated in the getting up of the notorious work entitled "*Mormonism Unveiled*," which is the work from which the *Christian Messenger* extracted its catalogue of lies.

If any one wishes to read the character of this company, and the circumstances which gave rise to their lying publication, they will find it in plain terms in a tract published by us, entitled "*Plain Facts, in answer to Mr. Bush*," &c., price three-halfpence.

If there were any arguments brought forward by the *Christian Messenger* we would gladly answer them; but as they seem to be utterly incapable of argumentative or doctrinal proof against the Saints, and have no other weapons but lies and slander, we find nothing to reply to, and shall therefore let the thing pass without further notice; only to remark that it is a singular kind of "*Primitive Christianity*" which this *Messenger* seems to inculcate.

We would inquire of the *Messenger* if the Primitive Christians published such batches of lies against others as these *Cambelites* do? and whether Primitive Christians made ridicule of the gift of prophecy, revelations, and angels, as these *Cambelites* do? In short, whether a form of godliness, denying the power, is Primitive Christianity?

The *Cambelites* are practising the most barefaced imposition upon the people of America and England that was ever introduced among men.

They worship the dumb and changeable god which is worshipped by most Christians of modern times.

They set aside and deny the gift of revelation, prophecy, angels, healings, miracles, &c. In short, they do away with the whole system of religion as revealed in the New Testament, except the form of immersion for remission of sins, and a few other forms without power. They claim no apostles, no prophets, no gifts, no Holy Spirit, as enjoined in ancient times; nor indeed any thing whereby a reader of the New Testament could possibly mistake them for the Church of Christ. And yet, strange as it may seem, they have the impudence to call themselves reformers, or restorers of ancient Christianity, and have succeeded in finding a few followers, both in America and England. But most of their followers in America were led some years ago to open their eyes upon the awful delusion into which they had been betrayed, and they then came out by hundreds, and by thousands, and embraced the fulness of the Gospel, as preached by the Latter-Day Saints, and may God Almighty open the understandings of the remainder to see the imposition which has been practised upon them by their leaders.—ED.

METHODISM IN TROUBLE.

We extract the following from the "*Times and Seasons*" of March 1st.

"FRIENDLY CAUTION.—LATTER-DAY SAINTS.—From the *Manx Liberal*, a paper published in Douglas, Isle of Man, Oct. 31st, 1840.

To the Editor of *Manx Liberal*.

"Sir,

"I feel rather surprised and chagrined that that modern delusion, viz. "*Mormonism*," should have made such rapid strides in this town, hitherto considered exempt from the many systems of irreligious creeds which abound in England, America, and elsewhere. I had thought that the powerful and argumentative addresses of the dissenting ministers would have checked such a gross piece of imposition in its infancy, and thus prevented the great mass of our town's people from becoming the dupes of designing knaves, and being led away by every wind of doctrine." Above all, I imagined the two pamphlets issued by

that holy, religious, and devout man of God, Mr. Hays, Wesleyan minister, (to which connection I have the honour to belong,) would have been quite sufficient to prove the fallacy of such a system, and prevent its further spread—but, sir, alas! alas! the case is quite the reverse; numbers continually flock to the Wellington rooms and listen with eagerness to the principles there advocated. The members of our society (Methodists) seem to be most conspicuous in sanctioning and promoting this vile and abominable doctrine.

"Oh, sir, the results to our connexion will be dreadful—the havock tremendous! Just think of the majority of our leading and intelligent men aiding and abetting a cause of this description! Oh, sir! lamentable and heart-rending to witness the beaming countenances and smiles of approbation displayed recently at Taylor's meeting! I could enumerate a host of our members who regularly attend those anti-christian meetings—but I will just mention with your permission the names of a few who attended one of the last meetings. (Here followed a list of names.) Oh, Mr. Editor! I quake for the consequences—such a wholesale conversion to Mormonism was never before witnessed in any town or country. What will become of our society? what will become of our class meetings? what will become of our brethren in the faith? and above all, what will become of poor Mr. Hays, that nice and humble man, who so nobly stood forward to expose the errors of the Mormon system—God bless him, and preserve him from want. But, Mr. Editor, what makes the case worse, is, that a rumour is prevalent that all these pious men are to be baptised! that is, duly immersed in the salt water of Douglas Bay, by that abominable creature, Taylor. Surely there must be something enchanting about the vile man—immersion!! (my hand shakes while I write) and in winter too. Oh, sir! the thought chills my very soul—surely this American dipper intends to drown them—he can have no other object in view; therefore, brethren of the Methodist society, beware! drowning is not to be envied, and that too in your sins. Besides what would the venerable John Wesley (if he were alive) say to such conduct? What will the Conference say? and what will the world say? I leave those questions to yourselves to answer. In conclusion, brethren, I recommend you to read, mark, learn and inwardly digest the things which belong to your eternal peace, and listen no longer to the follies of men.

"A STAUNCH WESLEYAN."

"Duke-street, 29th Oct."

To the Editor of the Times and Seasons.

"Sir,

"I have forwarded you the above for two reasons; first, because it brings the cheering intelligence that truth is onward in its march and making mighty conquests in the kingdom

of error; and second, because the language of the writer so strikingly reminds me of the saying of the prophets, when writing upon the subject of the latter days. The writer expresses great fear for the flock, and the Prophet Jeremiah appears to have foretold that they would, and the reason why, Jer. xxv. 34—36, 'Howl ye shepherds and cry, and wallow yourselves in the ashes ye principal of the flock, for the days of your slaughter and of your dispersion are accomplished, and ye shall fall like a pleasant vessel, and the shepherds shall have no way to flee, nor the principal of the flock to escape; a voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard, for the Lord hath spoiled their pasture.'

"John, in the 18th chapter of his Revelation, has told us that the merchants of the earth would weep and mourn, and the fruits that they should lust after should depart from them, and all things dainty and goodly should depart from them, and they should find them no more at all, that they should stand afar off weeping and say, 'Alas, alas! But all their combined efforts to stop the progress of the work of the Lord in the last days will prove ineffectual, for 'the Lord will rise up as in mount Perazin, and be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act.' Though the heathen rage and the people imagine vain things, (as in the drowning above vainly imagined,) yet the work of the last days will roll onward, for the arm of the Almighty is to propel it. Though the Saints are persecuted, afflicted, and scattered, the effect will be like whipping a mustard stalk when its seed is fully ripe, it will take root and grow, and spring up and thrive in every clime, till every nation, kindred, tongue, and people shall hear the fulness of the gospel—the testimony of the Book of Mormon; and my feeble efforts shall be exerted to impel its progress, by the help of the Almighty.

"G. W. GEE."

NAUVOO.

Among the Ordinances passed by the Corporation of Nauvoo (Illinois) is one passed on the 1st of March, in relation to religious societies, which we deem of great interest to our brethren who are about to emigrate thither, and also to the public in general, as it shows to what extent the Saints carry out the principles of Civil and Religious Liberty.

It reads as follows:—

"An Ordinance in relation to Religious Societies.

"Sec. 1. Be it ordained by the City Coun.

cil of the City of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter-Day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohomedans, and all other religious sects and denominations whatever, shall have free toleration and equal privileges in this city; and should any person be guilty of ridiculing, abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing or interrupting any religious meeting, within the limits of this city, he shall on conviction thereof before the mayor or municipal court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of the said mayor or court.

"Sec. 2. It is hereby made the duty of all municipal officers to notice and report to the mayor, any breach or violation of this or any other ordinance of this city that may come within their knowledge, or of which they may be advised. And any officer aforesaid is hereby fully authorised to arrest all such violators of rule, law, and order, either with or without process.

"Sec. 3. This ordinance to take effect and be in force from and after its passage.

"Passed March 1st, A.D. 1841.

"JOHN C. BENNETT, Mayor."

"James Sloan, Recorder."

REMARKABLE PROPHECY FULFILLED.

Liverpool, Good Friday,
April 13th, 1838.

Dear Brothers and Sisters in Preston,

It seemeth good unto us and also unto the holy spirit to write you a few words which cause pain in our hearts, and will also pain you when they are fulfilled before you; yet you shall have joy in the end. Brother Webster will not abide in the spirit of the Lord, but will reject the truth, and become the enemy of the people of God, and expose the mysteries which have been committed to him, that a righteous judgment may be executed upon him, unless he speedily repent.

When this sorrowful prediction shall be fulfilled, this letter shall be read to the Church, and it shall prove a solemn warning to all to beware.

Farewell in the Lord,
ORSON HYDE,
HEBER C. KIMBALL.

The foregoing letter was written and sealed in our presence, and by the writers committed to our special charge, that no one should know the contents but ourselves, until the fulfilment thereof, which instructions were strictly adhered to. But that every word might be established, when we returned to Preston, we showed the letter to Elder Clayton and afterwards to Deacon Arthur Burrows, who, after

examining it critically, placed thereon their marks and dates, so that they might know that the letter had not been opened.

Feeling very desirous that Elder Webster should prosper, we watched over him with peculiar care, and prayed much for him, and he continued to grow in the knowledge of the kingdom, and spoke with power in the name of Jesus, for some months; but becoming dissatisfied, he came before the council on the 22nd of September following, and read some complaints which he had penned against Elders Richards, Fielding, and Whitehead, which were soon proved to be false or of no account. The council required of him an acknowledgment for bringing forward such charges, and in case of refusal, that he cease to act in his office, but he would comply with neither.

The day following, Sunday 23rd, he repaired to a private house with six members, (one had been cut off and another had never been baptised,) and administered to them the sacrament.

The Sunday following, September 3, Elder Webster and the members who were with him were presented to the Church, according to the order of the Gospel, for the foregoing offence, and were cut off from the Church, after which Elder Fielding presented the foregoing letter to Elder Clayton and Deacon Burrows, who examined it and testified to the assembly that the letter had not been opened since they had marked it months before, and that they knew not the contents of the letter. Elder Fielding then presented the letter to Elder Richards, and requested him to break the seal and read the contents to the congregation.

Elder Webster's popularity had become such that some feared he would take many along with him when he was cut off, but the reading of this letter put their fears to silence, and confirmed the Saints more fully in the faith; and although a number were cut off about the same time, yet it was not through his influence, for his influence ended with his membership.

Sunday, Oct. 7., Mr. Webster came before the Church, and requested permission to plead his cause, but he refused to appear and do it the Sabbath before, and had consequently been cut off. His request was denied, as he was no longer a member, and his design was evidently to disturb the Church.

Soon after, as if to fulfil the prophecy to the very letter, placards were posted up in different parts of Preston with these words—"A Lecture will be delivered at Mr. Giles's Chapel, to expose the Mysteries of Mormonism, by Thomas Webster, which announcement he fulfilled, though but to little effect; yet as he attempted to make it appear that we were the authors of the above letter, we bear this testimony to the world, that all men may know that the prophecy and fulfilment thereof as above is true.

WILLARD RICHARDS,
JOSEPH FIELDING.

LATE FROM AMERICA.

We have received the "Times and Seasons" from Nauvoo, up to March 15th, in which we find many highly interesting accounts of the progress of the truth in various parts of the States, particularly in the Western parts of New York, and in North Carolina, Tennessee, Illinois, and in the Iowa Territory.

We have only room in this number for the following extracts:—

Batavia, N. Y., Feb. 2d, 1841.

Br. Smith:—

Dear Sir,—It is with pleasure I take my pen to address you at this time, knowing that the friends of Zion will be glad to hear of the prosperity of the cause of truth in this land. The cause of God is onward in these regions; many have believed and obeyed the truth, and hundreds of others are saying—"Tell us more about these things," and the Lord is working, like himself, a wonder working God; his councils of old are faithfulness and truth.

During the harvest I introduced the gospel into Batavia village. I preached seven times in the court-house to attentive audiences, composed of many of the first men in the place, and others from the country round about: this served to break down much of the prejudice through this country. Since then we have had access to many neighbourhoods through this region, and many are believing in almost every direction, and the Lord works with us, and confirms the word with signs following them that believe; for they speak with new tongues, and interpret them. Many sick are healed, and even the deaf are made to hear, and the dumb to speak. About two months since I baptised a man by the name of Shamp, and wife, now residing in the village of Batavia, who had a daughter about six years old that was deaf and dumb; since then, by the laying on of hands and the anointing with oil, in the name of the Lord, she has been perfectly restored to hearing, and is beginning to talk. This has caused a great excitement; many come from various towns to see the person upon whom this great miracle has been wrought, and to inquire of her parents concerning it; while the enemies of truth are doing their utmost to make people believe that no miracle has been wrought. Some have offered to swear that the child is deaf and dumb still; and others assert that the child began to hear and speak before the Saints ever saw it; thus like the false witnesses that came against Christ, their testimony does not agree together. But the parents of the child (like the parents of him that was blind) testify, (and their testimony is backed by many of

their neighbours, both in the Church and out) —"This is our child, and she was both deaf and dumb when we embraced the truth, but now she both hears and speaks."

I held a debate in Attica about two weeks since with David Marks, the Freewill Baptist champion. The question was, "Is Mormonism of Divine origin, or is it an imposition?" The debate continued one day and a half and two evenings, and though the congregation was none of them members of our Church, but mostly Freewill Baptists, yet the decision was given in my favour, both by the moderators and the congregation. Many are believing there, and I expect some will be baptized this week.

I would say further, there is a great call for Books of Mormon here; had I one hundred I could dispose of them all in a short time, and also the Book of Doctrine and Covenants, and Hymn Books.

I am, &c.,

Your brother in Christ,

CHARLES THOMPSON.

The Millennial Star.

MANCHESTER, MAY 10th, 1841.

This number commences a new volume of our little periodical. Our aim will be to set forth the truth in its simplicity, and to pursue the same undeviating course that we have the past year.

At the opening of this new campaign we find the cause of truth beset with foes on every hand. The war between old and corrupt institutions and the new and everlasting covenant is waxing warm—the enemy is on the alert—the alarm trumpet is sounding loud through all their ranks—the line of battle is extending far and wide over the plains of Babel.

"The pure testimony and vile persecution
Will come to close battle e're long."

In taking a view of the enemy's forces drawn up in order of battle, we behold the old lady upon the scarlet-coloured beast, surrounded with all the splendour of her court, and on her right her eldest daughter, the Protestant Establishment of England, arrayed in royal splendour, and clad in robes of state. Wealth, honour, and luxury allure her votaries, and numberless clergy follow in her train. On her left, a long line of Methodists, of various ranks and orders, reformed and re-reformed, and scarcely less formidable than their venerable mother and grandmother. Next follows the

Calvinists, Unitarians, Baptists, Lutherans, Presbyterians, Campbellites, Irwinites, and Socialists; while the extreme rear is composed of drunkards, gamblers, profane swearers, thieves, and robbers. However these several troops may differ in other points among themselves, they are all united in unholy alliance, and combined against the Saints, and one spirit seems to pervade them all.

On the other hand, we behold a handful of men, or rather of stripling youths, presenting a small but formidable front. They are clad in robes of simplicity—covered with a mantle of charity—their loins are girded with truth,* and in their left the shield of faith. A bright and glittering gem of joy sparkles on their brow, and hope and confidence animates their bosoms; while far on high their standard is unfurled to the breeze—an ensign of LIGHT to the nations—and the golden letters of KNOWLEDGE are inscribed on its folds.

Such is the view which the two armies present at the present time. Even now we behold them rush to the battle. See! the air is darkened—it is a shower of arrows from the hosts of the enemy. They are hurled with a strong arm, nerved up with hatred and envy—they are pointed with prejudice, and dipped in the poison of slander, falsehood, and reproach. But, see! they fall harmless at the feet of the Saints, being ward off by the shield of faith. Now and then an arrow of TRUTH is hurled back upon the enemy: it pierces their hearts, and their ranks are thinned and deserted. A shout is heard through the hosts of Israel: truth will prevail—the day is ours—and so goes the battle.

Since the departure of our brethren of the twelve for America, which was on the 21st of April, we continue to receive cheering accounts from London, Edinburgh, Glasgow, Liverpool, Birmingham, and various other places, giving very interesting news of the success of the Saints. Scores and hundreds are being baptised unto repentance, and are enjoying the holy spirit according to promise. Several are added to the Church here in Manchester almost daily.

We must now give place for several interesting communications, which we trust will be perused with attention.

* The Word of God.

COMMUNICATIONS.

Dear Brother, P. P. Pratt,

I feel disposed to write to you a few lines concerning the work of God, and, if you think proper, you can insert them in the *Star*; for the rolling forth of the kingdom of God in the last days is a subject extremely interesting to all

who are waiting for the redemption of Israel; but none can be more interested than those who were called to lay the foundation, and have sacrificed their time, their talents, and their all in so glorious a work. It may be said of such that they have thus far borne the burden and heat of the day with a fortitude and patience almost unparalleled. What but the glorious anticipation of the coming of our Lord to reward all his faithful servants with eternal life and happiness, would have borne them up under the heavy torrent of persecution which has so furiously raged against them? What but a sure and certain knowledge that the Lord hath again spoken and given to his servants an important message to carry to the nations would inspire them to leave their native country, their kindred and friends, and what is still more dear, their families, their wives and children, and, without money or price, launch forth upon the boisterous ocean, and make their way to distant lands, where, without purse or scrip, friends or acquaintances, they are exposed to hardships and privations—scoffed at and ridiculed by an unthinking world—shunned and despised as imposters by religious bigots—slandered and belied by hypocrites, under the name of priests—oftentimes not having a place to lay their heads, not knowing beforehand how or by what means they shall obtain their food and raiment? Yet, under all these and many other adverse and unfavourable circumstances, we have gone forth and laboured and toiled these many years, that peradventure we might save some of this wicked and corrupt generation of Gentiles. Our families have suffered for want of food and clothing in our absence; and, as if to add to our sorrows, the sword of persecution has been unsheathed by the Gentiles, and plunged without mercy into the bosoms of many of the Saints, and millions of property destroyed, robbed, and plundered from them; and they, driven from place to place, houseless and unprotected, were left to suffer the miseries of famine, nakedness, and cold, while the arm of

the civil law refused them protection. Surely the arm of Omnipotence must have sustained us in all these severe trials, or we should have fainted under the heavy burden. I oftentimes reflect with astonishment upon the various scenes through which we have passed during the last ten or eleven years.

It is now nearly eleven years since my ears were first saluted with the joyful tidings that an angel had been commissioned forth from the heavenly world with a preparatory message for the second advent of our Lord. This message I immediately received with great joy, and was baptized into the Church and kingdom of Christ. Soon after, being called of God, and sent forth by commandment, I commenced preaching and bearing testimony of the things which God had revealed for the salvation of this generation; and for many years I continued to testify to both small and great, throughout various parts of the United States and Canadas, that the Lord had visited his people, and again revealed himself as in ancient times, by the spirit of prophesy and revelation—that the day of the Lord was near at hand, and that a messenger had been sent by the ministry of angels expressly to prepare the way before his face. And after having laboured and toiled, together with many others, for several years, and built up and organised many churches in various parts of the continent, we were commanded by revelation from God to go forth to other nations. We accordingly set sail for England, and thence proceeded to Scotland, where I arrived towards the last of May, 1840.

Edinburgh is the capital of Scotland, and one of the most renowned cities in the world. The northern portion of the city, (commonly called the new town), has mostly been built within the last fifty or sixty years. It is occupied almost exclusively by the gentry and nobility, and renowned for the splendour and magnificence of its buildings. Its streets, gardens, and walks are extremely beautiful and pleasant, while the surrounding country, for the most part, presents an aspect delightfully variegated

with gently rising hills and pleasant vales. As you emerge from the city on the east, the mountains or hills rise suddenly to the height of several hundred feet, which throws a romantic and sublime appearance over the whole scenery. From their summits there is a beautiful prospect, not only of the city but for miles round. It was there I often retired and lifted my desires to heaven in behalf of the people of that city. I soon rented a chapel and commenced preaching, but so great were the prejudices of the people, and so much were they influenced by the numerous false teachers or imposters which invested the city, that I found it almost impossible to awaken the attention of the people so as to get them out to hear, but I called upon the Lord with all my heart, and persevered in preaching and testifying to the few who did attend; and after a few weeks I began to see the fruits of my labours; some went forth repenting of their sins, and were baptized; a few began to testify that the Lord had healed them by the prayer of faith and laying on of hands in the name of Jesus, as in ancient times: thus the work of God began to take root in that city. And for ten months I continued to lift up my voice, both in the streets and in the chapel, during which time I had one discussion with a Wesleyan Methodist preacher, which lasted two evenings, and was the means of convincing many of the glorious principles of the ancient gospel, and they came forth and were baptized, and the church continued to increase in numbers, and the power of God rested upon them, and they spake with new tongues, prophesied, saw visions, and some few sick were healed by the laying on of hands. On the 30th of March I left upwards of 200 disciples under the watch-care of elder George D. Watt, a faithful and humble brother from Preston in England. The prospect is still cheering in that city, and no doubt there will be hundreds who will yet break off the shackles of superstition and bigotry, and embrace the message which God has sent to them.

I am now about to return to my native land and home, after having been absent nearly two years from my family for the Gospel's sake. I cannot but lift up my heart with gratitude to my Heavenly Father when I reflect upon the prosperity which has attended the labours of the servants of God throughout various parts of this kingdom, which has so long slumbered in darkness without enjoying the blessings of the ancient Gospel. Several thousands have repented and been baptized during the past year; and many faithful servants have been raised up in this distant land, who no doubt will thrust in their sickle and reap with great success. Thus the kingdom rolls forth, bearing down and crushing all opposition beneath its majestic and ponderous wheels. And may the Lord hasten the time when it shall fill the whole earth, that His servants may rest from their labours, is the prayer of your brother and fellow-labourer in this last dispensation,

ORSON PRATT.

To P. P. Pratt, Manchester,

April 16th, 1841.

Dear Sir,

As I am just on the eve of departing to the United States, in company with several of my brethren, I have thought that a few remarks relative to my mission to this country might not be uninteresting to the readers of the *Star*. According to a revelation of God, given through Joseph Smith, jun., a prophet of the Lord in these last days, I left Far West, in the state of Missouri, in company with several of the high council, under circumstances of the most peculiar and trying nature. We had just before this been driven from our homes by a ruthless mob, who, with the fury of demons, had burned our houses, laid waste our fields, destroyed our property, butchered many of our brethren, and, inspired by a demoniac influence, not satisfied with this, they followed us with unrelenting fury and a brutality that would have sickened the most savage barbarian until the governor's exterminating order was literally fulfilled, and not any Saint was left in the place,

except a few, whose peculiar circumstances had prevented them from leaving, either being in prison or otherwise situated that they could not leave. My heart recoils when I reflect upon the scenes we then passed through. Our beloved brother P. P. Pratt was in prison at that time, as also were our dear brethren, Joseph Smith, jun., Hyrum Smith, and many others. I have witnessed thousands of our brethren and sisters, together with their helpless offspring, driven from their homes during the inclement season of an American winter, robbed of their all, and wandering as fugitives, wending their way to a strange land, houseless, homeless, and friendless, except what friendship they experienced from the hands of the people of the state of Illinois, pitching their tents by the way, or laying under the canopy of Heaven, until with fatigue and cold, and privations, many of them sickened and died, and all of them experienced the truth of the Apostles' saying—"If in this life only we have hope, we are of all men most miserable."

Under these circumstances; with our families, most of them more or less afflicted, our brethren expelled the state, our prophet and many of the brethren in prison at a distance of 200 miles from where we were directed to start by revelation, and that starting place, and the way to it also, in the midst of our enemies, where most of the people through whom we had to travel, if they had known us, would as soon have shot us as they would a dog, our enemies boasting that this prophecy would never receive its accomplishment. Yet, in the midst of these things, we knew that the word of the Lord could not be broken—we had an evidence of the truth of those things that the world knew nothing of—we knew that God had spoken—that the everlasting Gospel had been revealed—that God had renewed his covenant, and that all the powers of that state, and the combined powers of earth and hell could not stop the stone from rolling until "the kingdoms of this world shall become the kingdoms of our God and of his Christ."

We started, while many of our brethren trembled for our safety, and arrived at Far West unknown to our enemies. It was early in the morning when we rode into the square, but beautifully clear and moonlight; all seemed still as death, except the noise that was made by the trampling of our horses and the rumbling of our waggons for we had met with some other brethren who had just got out of prison, who accompanied us to the place, together with elders Clark and Turley, who had been appointed as a committee to assist the Saints out, and were the last of the brethren that were leaving. We met them about 30 miles from Far West, and they left their families in tents, and returned with us. There were about thirty of us rode into Far West.

A foundation for a house of the Lord had been laid some time previous, and a revelation was given that on the 6th of April we should recommence laying the foundation of the house of the Lord, and that the twelve were to take their leave of their brethren and start for Europe from that place. Our enemies were well acquainted with this, and thought it impossible for it to be fulfilled, and boasted that the revelation before alluded to would prove false, if none other did. So securely did they rest that they never once thought of our being there, otherwise they would have watched, and, as I have before stated, it might have cost us our lives; but it seemed as though a deep sleep had fallen upon them, for although we rode into the place right among the houses, with a number of horses and two four-wheeled carriages, we were not observed. We held a conference on the foundation of the house of the Lord, which was surrounded by houses at not above 100 yards distance all round; we rolled a stone up to the foundation, and laid it: this was upwards of a ton weight. We sung two hymns, ordained four men into the ministry, and seven of us prayed, besides attending to other duties. We wandered among our deserted houses, and saw the streets in many places grown over with grass, and

many of our houses in ruins. We then took our leave of the Saints, and started according to the word of the Lord, without being observed or it being known that we were there, except by a few women whose husbands were not in the Church, and one individual, an apostate from this Church, whom elder Turley called up to let him know that the word of the Lord had been fulfilled in relation to the above-named revelation. That day we rode thirty miles, and encamped with elders Clarke and Turley's families, whom we had left behind.

When we returned to the state of Illinois we found many of the Saints severely afflicted with fevers, ague, and other diseases, in consequence of the many privations, fatigue, cold, and hardships, that they had endured. Our families shared more or less in this affliction, and we ourselves were taken sick. Under these circumstances, and in the midst of these privations, the word of the Lord was for us to come to Europe. It was a trying time, and nature would have recoiled and shrunk from the task, and sickened at the idea of leaving our families thus situated, and go a distance of 5,000 miles without purse or scrip; but they acquiesced, and said, "we will trust in the Lord;" and we said, "It is the word of the Lord, let him do what seemed him good."

After attending to many other duties devolving upon us, we took leave of our families and started from Nauvoo, Hancock county, Illinois, Aug. 8, 1839, in company with elder Wilford Woodruff, who, when he started, was severely afflicted with fever. I, however, enjoyed a tolerable degree of health, and was almost the only one of our quorum that was well; but I had not travelled far before I was attacked with a violent fever, which took such hold upon my frame that when I got out of the carriage in which I was riding I dropped down senseless in the highway, and was some time before I recovered. Being determined, if possible, to proceed, I got into the vehicle, and travelled on, but the next and following day I dropped down in the road as before, and the last time

it was with difficulty that I was restored to animation. Finding it impossible to proceed, I tarried at a place called Germantown, in the state of Indiana, where I was brought down to the gates of death several times. Here I was among strangers, a distance of several hundreds of miles from my home, but I had confidence in God, and knew that he would deliver me.

The people in this neighbourhood treated me with the greatest kindness, and as there was a chapel close to the inn where I stayed, at their request I preached to them, but I was so weak that I had to sit down and preach. After staying here about five weeks I was so far recovered as to be able to proceed. I took the coach, and travelled about 12 miles, and delivered a lecture the same evening to a crowded congregation. Next day I travelled 40 miles, to Dayton, Ohio, where I met with some brethren that knew me. I preached for them the day following, but the fatigue was too much for me, and I was again taken sick, and lay there for three weeks, when some of my brethren came and took me along with them. I travelled with them to Kirtland, Ohio, where I was again taken very ill, and lay about three weeks longer, when elders Young, Kimball, Smith, Hedlock, and some others, who had overtaken me, were going to start to New York.

I had been labouring under a very severe fever, but I felt determined, sick or well, to proceed; so I started, and although I travelled a distance of about 600 miles, night and day, with the exception of one night's rest, my fever left me, and I did not experience any return of it after.

I would here remark that very few of my brethren that came along were any better situated than I was in regard to disease. Elder Turley was taken out of his bed and put into a waggon when he started. Elder George Smith and Elder Turley, who started together, were both so blind with disease that when driving the horse a little distance themselves, they could not see a stump on the road side, and, running over it,

were upset out of the carriage, and were in so helpless a state that they lay in this position until assistance came. Elders Young and Kimball were not much better.

It may be asked by some, how was it that you were so afflicted when you were engaged in the work of the Lord? To this I would answer, I have seen diseases of all kinds healed by the laying on of hands according to the ordinance of God. I have seen men raised from the jaws of death, and through the instrumentality of those men that were thus afflicted; but we could not get faith either to heal ourselves or our brethren. We had already endured privations and afflictions from the hands of our persecutors that were sufficient to take away our lives, and the disease was the natural effect produced by our hardships; and again Satan wished to hinder and prevent us from fulfilling the word of the Lord. If this is not satisfactory to the sceptical, I would ask, why satan was allowed to afflict Job? Why Paul was obliged to leave Philetus at Miletum sick, who was sick, nigh unto death, for the work's sake? Why Timothy was not healed of his infirmities, but had to take a little wine for his stomach's sake, and for his often infirmities? or why, when Paul besought the Lord to remove the thorn in the flesh, he would not?

When I arrived in New York I met with Elder Woodruff, who at my request, had left me in my illness, to proceed on his journey, and he, with Elder Turley and myself, started in company from New York Dec. 20th, 1839.

We arrived in Liverpool, after a pleasant voyage, on the 11th Jan., 1840, from which place we proceeded to Preston, where we met with many Saints, who rejoiced to see us—rejoicing before God that we had been thus far enabled to brave the storms and opposition, and that we had arrived in safety at the place of our destination.

After resting a few days, and visiting with our brethren, we held a council, at which I was appointed to go to Liverpool, and Elder Woodruff and Turley to go into the Potteries, and from thence as

their way might open. Elder Fielding accompanied me to Liverpool, and we commenced our labours in this place. We visited a chapel belonging to Mr. Aitken the first Sunday, and also a body of Baptists that met in the Music Hall, Bold-street. After a young man in Hope-street chapel had done preaching, having advanced many correct principles in his sermon, I arose after the meeting was concluded and stated that I was much interested in many things that I had heard; that I was a stranger, and should be pleased to make a few remarks with their permission. I was immediately asked by one what society I belonged to, and another said that they would hear me in the vestry after the congregation was dismissed. Accordingly we repaired to the vestry, where I met with about twenty leaders and preachers, to whom I delivered my testimony, and while I was unfolding what God had done, and the message I had come on, some wept, and others exclaimed "Glory be to God;" others of them were hardened, and raged against us, stating that they had heard a very bad report of us from their pastor, Mr. Matthews.

We took a room the next Sunday, and while I preached to the people and told them of the things that God had done, I asked them if it was not good news? They answered yes. Elder Fielding bore testimony to what I had said. Many came to me after the meeting and shook me by the hand, and many wept and rejoiced; ten gave in their names to be baptized. We visited many of the leading ministers in Liverpool. I delivered our testimony to them, but we found them generally so bigotted and wrapped up in sectarianism that there was very little room for the truth in their hearts; the work, however, continued to roll on till the present. Prejudice is fast giving way, and upwards of 200 Saints are now rejoicing in the truth; while those people that I visited and delivered my testimony among, (many of whose preachers rejected and wickedly opposed it,) although there was at that time, as I have been informed, upwards

of 1200 members, they are all scattered, and not one left, and their chapel is turned into a Church of England.

I also visited Ireland on the 27th of July, 1840, in company with Elder McGuffie, one that had been ordained in Liverpool, and a priest from Manchester by the name of Blake. We landed at Warren Point, and went from thence to Newry, where I preached in the Session House in Newry, being the first time that ever this Gospel was declared in that land. From thence I went to a part of the country called the Four Towns of Bellinacrat, and preached and baptized a farmer by the name of Taite, who was the first baptized in Ireland. From thence I proceeded to Lisburn, where I preached several times in the market place. From thence to Belfast, when I had an opportunity of preaching, if I had had time to stay, but as I had engagements in Scotland, I was prevented. Elder Curtis has since been labouring there, and there is now about 30 members in the Church. From thence I went to the city of Glasgow, in Scotland, where I preached, and also in Paisley, and then returned to Liverpool. Soon after I started to the Isle of Man, when I delivered my testimony for the first time in that island. I met with much opposition. I held a debate with one minister, published three pamphlets in answer to another, and replied in the papers to certain falsehoods and misrepresentations made in them, and answered another minister who lectured against me. I had much opposition, but the truth has come off triumphant, and there is now in that place about 100 members, 2 elders, 4 priests, and 2 teachers; and the work of God is rolling on. I feel to rejoice before God that he has blessed my humble endeavours to promote his cause and kingdom and for all the blessings that I have received from this island; for although I have travelled 5,000 miles without purse or scrip, besides travelling so far in this country on railroads, coaches, steamboats, waggons, on horseback, and almost every way, and been amongst